THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[Established 1840].

"*If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.*"—John 14: 15, 16, 17.

No. 1, Vol. LXIV. Thursday, January 2, 1902. Price One Penny.

MORMONISM.*

Article Contributed by the Late President Lorenzo Snow to the October Number of "The Land of Sunshine."

To tell all that Mormonism has done, all that it is doing, and all that it intends to do, within the limits of a magazine article, is obviously impossible. I can only hint at it here, presenting a close condensation of the three-fold subject, and dealing with generalities rather than details. I am grateful for the privilege of placing before a wide circle of readers the truth concerning the aims and achievements of my people. In order to comprehend clearly those achievements, one must first understand something about the aims in question, and a treatise on those aims, however brief, necessarily involves the substance of Mormonism's message to the world.

Mormonism, a nickname for the real religion of the Latter-day Saints, does not profess to be a new thing, except to this generation. It proclaims itself as the original plan of salvation, instituted in the heavens before the world was, and revealed from God to man in different ages. That Adam, Enoch, Noah, Abraham, Moses, and other ancient worthies had this religion successively, in a series of dispensations, we, as a people, verily believe. To us, the Gospel taught by the Redeemer in the meridian of time was a restored Gospel,

* It is always interesting to hear the other side of the story. Certainly the story of the 300,000 Americans whose little desert commonwealth has achieved more marvelous economic changes than any other State in the Union must be of consequence to all

of which, however, He was the author, in His pre-existent state. Mormonism, in short, is the primitive Christian faith restored, the ancient Gospel brought back again—this time to usher in the last dispensation, introdnce the Millennium, and wind up the work of redemption as pertaining to this planet.

It teaches that prior to the Millennial reign of peace, there is to be a universal gathering of scattered Israel, the lineal descendants of Abraham, Isaac and Jacob; meaning not only the Jews, but also the "lost tribes" and such of the chosen seed as have for generations been mixed with other peoples. This gathering, which includes the converted Gentiles, is preliminary to the glorious advent of the King of kings, and the resurrection of those who are Christ's at His coming. The places of assembly are America and Palestine, the former taking chronological precedence as the gathering place of "Ephraim and his fellows," while the "dispersed of Judah" will migrate to and rebuild Jerusalem. Here, upon the American continent, will be reared Zion, a new Jerusalem, where the Saints will eventually assemble and prepare for the coming of the Messiah.

The site for the city of Zion was pointed out by the Prophet Joseph Smith as Jackson county, Missouri, and there some of our people settled in 1831, but were subsequently driven from their homes. This event, while it delayed the building of the city, did not change the place of its location. The Latter-day Saints fully expect to return to Jackson county and "build up Zion." Their exodus to the Rocky Mountains, and their sojourn in "the Stakes of Zion"—as the places are called which they now inhabit—they regard as preparatory to that return, and as events that had to be in order to fulfil Scripture, notably these words of Isaiah: "O Zion, that bringest good tidings, get thee up into the high mountain." . . . . . "And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it."

The predictions of the Bible in relation to the Lord's latter-day work are not the only ones cited by the evangels of the Mormon faith. The Book of Mormon, claiming to be a history of ancient America, a record of a branch of the house of Israel, the red man's white ancestors, to whom the Savior ministered in person after His resurrection—is also rife with prophetic references to the gathering of the twelve tribes, and the establishment of Zion, and other events of the last days; and these prophecies are likewise pointed out by our Elders when voicing their testimony to the world.

Joseph Smith declared that an angel from heaven revealed to him the golden plates of the Book of Mormon, containing the Gospel, and that other heavenly messengers ordained him to the Aaronic and Melchisedek Priesthoods,

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thoughtful Americans. Because as a people we have never heard more than the one side of this story—which has been harped upon till the strings are frayed, by a few wise people and ten thousand unwise and rabid ones—this magazine has requested the head of Mormondom to give a signed official statement of the aims and beliefs of his people. This he has given. Even while his article is being put in type, word comes of the sudden death of President Snow; and this is probably the last document written by that remarkable man. Whatever one may think of the Mormon religion, there is no question as to the interest of this authoritative presentment of its tenets.—Ed. *L. of S.*

thus empowering him to ordain others, to preach faith and repentance, to baptize by immersion in water for the remission of sins, and to lay on hands for the gift of the Holy Ghost; in short, to do all things necessary to be done to usher in the dispensation of the fulness of times. Included in this declaration was the promise that all who obeyed the Gospel should experience the same miraculous gifts and powers that were enjoyed by the disciples anciently.

The effect of such a proclamation, first among the farmers and artisans of western New York and northern Pennsylvania, next among the colonizers of the West and South, and then among the yeomanry and working classes of Great Britain, Scandinavia and other European countries, was little short of marvelous. Thousands thronged to hear the Elders—mostly unlettered, but earnest and zealous men, preaching by the roadside, at the street corners, indoors and outdoors, wherever they were permitted to speak—and by scores and hundreds people of all religions and of no religion, people of all classes and conditions, but generally the humble and the lowly, were gathered into the fold. As a matter of course, the work encountered opposition, bitter, relentless, and at times murderous; but it throve upon such treatment, and the more fiercely assailed, the more rapidly its converts multiplied. Those who embraced the faith, whatever their nationality, were understood to be of the blood of Israel, mostly of Ephraim, their genuine conversion being accepted as a proof of their Israelitish origin.

The Church of Jesus Christ of Latter-day Saints, when organized at Fayette, Seneca county, New York, April 6, 1830, had but six members. A year later, with its headquarters at Kirtland, Ohio, it numbered two thousand souls. The colony expelled from Jackson county, Missouri, in 1833, comprised twelve to fifteen hundred, but this was only a part of the Church. Its first foreign conversions took place in the summer of 1837, at Preston, Lancashire, England, from which point the work radiated into the neighboring counties. Whole villages were converted, and within nine months two thousand souls were baptized. Another mission, in 1840-41, broadened and strengthened the foundations thus laid, brought seven or eight thousand more into the Church in different parts of the British Isles, established a permanent publishing and shipping agency, and set in motion the tide of Mormon emigration from that land.

In the winter of 1838-9 the main body of the Mormon people, numbering 15,000 men, women and children, then settled in Caldwell county, Missouri, and adjacent parts, were expelled from their homes, under an exterminating order issued by the Governor, and forced to take refuge in the neighboring State of Illinois. There within the next seven years they increased to 20,000, and received their first immigrants from abroad. "The Gathering" preached by the Elders had now begun in earnest, and year after year converts from Europe, Canada and all parts of the Union came pouring into Nauvoo, Hancock county, and the vicinity, which had become the chief gathering place. There the Prophet met his death, at the hands of an armed mob, while a prisoner in Carthage jail; which event, while a violent shock to the Church, gave it a great impetus and brought Brigham Young to the front as its leader.

What is generally recognized as Mormonism's one great service to civilization—the redemption of the arid West, and peopling and dotting with cities

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and towns, orchards and vineyards, of the sun-baked, alkaline valleys of the Rocky Mountains, began in the summer of 1847, with the advent of Brigham Young and his pioneer band into Salt Lake Valley. The main body of the Church, in its exodus from Illinois, was then resting upon the nation's frontier, the Missouri River, from which point, the summer previous, had gone forth, at the call of their country, the Mormon Battalion, 500 strong, to assist in the war against Mexico. At that time this whole western region was almost an unknown country—absolutely unknown to the people of the East, practically unknown to the few scattered white inhabitants on the coast of California and Oregon, and only partly known to the occasional trapper or mountaineer who roamed over its solitudes. It was denounced by Daniel Webster, on the floor of the United States Senate, as "a vast, worthless area," and the region of the Great Salt Lake was indicated upon the maps and referred to in the school books as "The Great American Desert." And desert it was, whatever may be said now of latent fertility, in the light of what has since been accomplished by earth culture and irrigation. Colonel Bridger, the famous mountaineer, who met the Mormon Pioneers on Big Sandy, said to their leader: "Mr. Young, I would give a thousand dollars if I knew that an ear of corn could ripen in the Great Basin." Yet here in this region of salt, alkali and sagebrush, all but treeless and waterless, a region condemned by Webster, decried by Bridger, and shunned by the overland emigrant as a valley of desolation and death, Mormonism set up its standard and proceeded to work out its destiny. Beneath its touch—the touch of untiring industry, divinely blessed and directed—the desert blossomed, the wilderness became a fruitful field, and cities and towns sprang up by hundreds in the midst of the once barren waste.

Mormonism, in founding Utah, blazed the way for the westward march of civilization; for in California and Oregon, her only possible competitors at that time, there was no such community of interests, no such systematic plan of colonization and State-building as were witnessed here from the beginning. While California was digging gold, Utah was developing her agricultural resources; while on the fertile slopes of the Pacific the husbandman was reaping with little or no toil harvests sown and watered by nature, the Mormon settler was breaking his plowshare in the hard, sunbaked soil, turning the mountain torrent from its channel to soften and make arable the rocky ground, and when not guarding himself and his loved ones against marauding and blood-thirsty savages, was disputing possession of his scanty crops with crickets, grasshoppers and other voracious pests with which the region swarmed. While the overland emigrants, in too many instances, were trespassing upon the rights of the red men, and at times shooting them down on the slightest provocation, the Saints were feeding them and teaching them the arts of civilization. During the California gold excitement Salt Lake City was a half-way house between the Missouri river and the Pacific coast, and here the tired gold-seeker halted for rest to obtain supplies to enable him to reach his journey's end. The founding of Utah facilitated the settlement of other States and Territories now clustering around her. The whole of Nevada and parts of Colorado and Wyoming were once included in Utah, and the creation of most of the surrounding commonwealths would have been next to impossible without her.

Nor should it be forgotten that it was members of the Mormon Battalion—honorably discharged after a year's faithful service on the Pacific coast—who, at Sutter's Mills, near Sacramento, in January, 1848, dug up the first gold of California; a discovery that created the Golden State, and revolutionized the commerce of the nation. Yes, it was Mormon picks and shovels that brought that gold to the surface, and it was a Mormon who made the first record of the world-renowned discovery. Moreover, it was a Mormon colony, sailing from New York around the Cape to Yerba Buena, now San Francisco, in 1846, that gave California her second pioneer newspaper. The first newspaper published in the Rocky Mountain region was established by the Mormon people at Salt Lake City about four years later.

Here, in the tops of the mountains, "exalted above the hills," Mormonism has continued its work of gathering Israel from the nations. The first missionaries from Deseret—as Utah was originally called—went forth in the fall of 1849, bound for Great Britain, Scandinavia, France, Italy, California and the Pacific Islands. Simultaneously was organized the Perpetual Emigrating Fund Company, to assist the poor among the scattered Saints to migrate westward. This enterprise was established and conducted by the Church, whose leading men, with the Church itself, were among the main contributors to the fund. Those aided by it, with means advanced for their transportation, were expected to reimburse it as soon as able, that the amount returned might be used for the benefit of other immigrants, and the fund thus be made perpetual. Many persons, so helped, owe to this system their deliverance from poverty or dependence in the lands of their nativity, and their subsequent rise to wealth and affluence.

The proselytes who came to build up the Stakes of Zion in the Rocky Mountains were of the bone and sinew, genius and talent of nearly all countries—farmers, laborers, tradesmen, mechanics, manufacturers, business men, with a liberal sprinkling of artists, musicians, writers and other professional people, representing the average run of American society, and what are known in Europe as the middle and working classes. Charles Dickens, when a newspaper reporter, said of a ship's company of Mormon emigrants sailing from London early in the sixties, that they were "in their degree the pick and flower of England." Certain it is that such people were, as a rule, zealous, heroic, God-fearing, to thus leave native land, forsaking all for the Gospel's sake, and braving the dangers and hardships of ocean and of desert to find new homes in a strange and almost savage country. And by far the greater part of those who have gathered here since those primitive times have been of the same sterling mettle.

Crossing the sea, generally in large companies, thoroughly organized and equipped—the emigrational arrangements being of so perfect a character as to call forth in 1854 the commendation of a select committee of the House of Commons, who after investigation pronounced the Mormon emigrant ship "a family under strong and accepted discipline, with every provision for comfort, decorum and internal peace"—they would travel, until railroad facilities were extended, mostly if not entirely by team to the frontier, where they would be reorganized, in like efficient manner, for the passage of the plains; an ox team and wagon or a handcart, with three months' supplies, being necessary

for the journey to Utah. The toilsome trip over prairies, plains, rivers and mountains at an end, they would here be met by kindred and friends who had preceded them, or by Church agents appointed for that purpose, would be taken home, fed and furnished with employment in Salt Lake City and the surrounding settlements, or sent to colonize and build up new sections. Most of them, preempting and improving land, at the same time practicing wherever possible their tactics or professions, would soon acquire homes of their own and lay the foundations for future prosperity.

[TO BE CONTINUED].

OPPORTUNITY AND MEN.

Two men whose names, a few short years ago, were unknown outside their own narrow circles, ate dinner together in London. The event constituted an item of news which was considered worth the cost of cable tolls to the United States and telegraph tolls all over this country. Hundreds of thousands of people read the item and were interested in it. A short space back the same news would hardly have commanded three lines of space in a local paper.

The men were Sir Thomas Lipton of London and Senator Thomas Kearns of Salt Lake. What a lesson there is in this for the youth of two great nations, for the youth of the world. There is an analogy in the lives of Lipton and Kearns which must strike the observer. Both started in life with nothing but their brains and their hands. Both have worked their way up the toilsome ladder with no help save their own ambition and energy and ability.

Sir Thomas Lipton's life proves that America does not hold all the opportunities for young men. He came to the United States when a boy to seek his fortune. When the goddess turned her eyes away from him in the land of liberty he returned to his native country undaunted and unafraid. Little by little he worked his way along, making his opportunity, not waiting for it. To-day no man in England has a firmer hold on the affections of his fellow countrymen, no foreigner is more admired in this country than is Sir Thomas.

The rise of Senator Kearns has been more meteoric, but it is none the less a result of patient industry, spurred by ambition and steadied by an abundance of good, hard, common sense. He, too, made his opportunity, succeeding in the face of difficulties that would have beaten back many a less stalwart youth. There is no stopping such men. They never learn to spell the word "failure," and they don't want to learn.

Utah people who knew Senator Kearns when he was carrying his dinner pail with other miners may smile at the idea of his dining with one of England's best known men, but there will be a trace of envy behind the smile. It is another case of opportunity, of opportunity made and taken care of with diligence unceasing until the result desired has been attained.

In these new century days the man who waits for opportunity to come along and sandbag him is going to remain unassailed. It is the man, young or old, who knows how to make his own opportunity, that lands somewhere near the top rung of the ladder. In the west we have many such examples, but they are also plentiful in the east. The man, rather than the environment, is responsible for success or failure.

Some men seem more favorably situated than others, some seem to be forever basking in the sunlight, while others walk in the shadow, but all can succeed in small or large measure in life's long struggle. We can't all live "on the right side of Easy street," but we can keep trying for a domicile on that side, and as long as we keep trying we may continue hoping.

St. Paul recognized the advantage of continued striving, and put it tersely when, in his first epistle to the Corinthians, he wrote: "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain."—*Salt Lake Herald.*

NEWS OF THE GREAT WEST.

(*Condensed from our Utah Exchanges.*)

MINING stock business in Salt Lake is reported to be totally demoralized.

THE general relay office of the Western Union Telegraph company has been moved from Ogden to Salt Lake.

THE members of the Utah Press association will regale themselves on the Pacific coast the latter part of this month.

UTAH is now wrapped in a snowy mantle, with the thermometer registering from 18 above to several degrees below zero.

ALFRED MOSES, an employe of the Highland Boy smelter at Murray, met a horrible death under an elevator on the 11th ult.

ELDER WILLIAM B. DOUGALL spoke in the Salt Lake Tabernacle on Sunday, the 8th ult., his theme being the Gospel in Great Britain.

SOUTH TEMPLE STREET, Salt Lake City, is to be paved from the Oregon Short Line depot to the Eagle Gate, the work to cost $150,000.

THE directors of the Salt Lake and Los Angeles railroad have decided that no intoxicating beverages shall be sold at Saltair next season.

WILLIAM STAINES LEWIS, JR., a student of the Brigham Young Academy, and a resident of Kanab, Kane County, died at Provo the 8th ult., a victim of typhoid fever.

MRS. MARY F. KELLY and Mr. J. G. Weaver were the prize winners in the Christmas *News* competition, the former getting $50 for the best story, and the latter $25 for the best poem. The same parties were victorious two years ago.

ON Sunday, the 8th ult., Dean Eddie delivered an address in the St. Mark's Cathedral, Salt Lake, inveighing against the orthodox hell and saying there was no such thing as eternal damnation in the sense that it was never-ending in individual cases. His conclusion was that men would be judged according to their works.

APOSTLE GEORGE TEASDALE was the honored guest at a reception tendered him at Nephi, the 6th ult., by the Juab Stake presidency, the event commemorating the seventieth anniversary of his birth. During the exercises, which were of a highly enjoyable nature, the Apostle was presented with a beautiful silver mounted silk umbrella.

PRESIDENT JOHN R. WINDER attained his eightieth birthday the 11th ult. As a gentle reminder, and as a token of their love and esteem, the Temple workers presented him with a vase containing eighty beautiful carnations. After the presentation, which was made by Bishop George Romney, remarks were made by Presidents Smith, Lund and several others.

A GIGANTIC combination is being formed at Rawlins, Wyoming, to exclude Utah sheepmen from what is known as the Red Desert range in Sweetwater county. To do this the combine proposes to lease and buy from the Union Pacific railroad company every alternate section, thus controlling approximately 1,500,000 acres of the finest winter feeding ground in the West.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JANUARY 2, 1902.

EDITORIAL.

THE OLD YEAR AND THE NEW.—The year nineteen hundred and one is no more. With the clanging of the midnight gong on Tuesday its light went out, and a new year, its legitimate successor, nineteen hundred and two, dawned upon a watching and waiting world. Now we gaze in retrospect upon the old, perhaps wondering how it all happened, perhaps thankful for what it brought forth, perhaps sorrowful that it should have brought no more. Standing upon the threshold of the new, we wonder what it has in store, what joys, what sorrows, it will produce. In our hearts we hope it will be a happy one, we long for joy, for peace, for all that tends to bless and beautify the human soul. Perhaps we are conscience-stricken with neglects, with misdoings of the past, and feel deep down in our hearts that the future will bear no such record. If so, it is well provided we carry such thoughts into execution. Perhaps we feel fully justified in all that we have said and done. This too, is well, provided we can see improvement for the future; but to those whose obscurity of vision does not permit of such a scene, there are pitfalls ahead yawning and yearning for the privilege of engulfing such a soul. To such the future is a dark and dangerous road, which, unless guarded by the turnstiles of progress, of gradual development, stops the traveler on his way and drags him down to unexpected disaster. Let us hope, however, there are none such. Farewell 1901! All hail 1902!

In beginning the labors of another year we are seized with a deep sense of their importance, especially to those engaged as the Latter-day Saints are. Methodical application to all required at our hands is the great desideratum, it is the hidden secret of success. As Sir William Hamilton has said, "all method is a rational progress, a progress toward an end," and as the end in this case is one of the grandest, most sublime, which mortal man can seek to attain, the necessity for systematic and progressive action becomes obviously apparent. The end the Latter-day Saints have in view is none other than that which our blessed Savior would that all men should come to—an exaltation in the Father's kingdom. It is this they are striving for, it is this they are endeavoring to bring their fellow men to. And when its great importance is thus disclosed, how needful becomes intelligent effort, and how grateful should the children of men be!

We are living in a day and age when there is much speculation concerning religion and religious principles, and when, as predicted anciently would be the case, men's hearts are failing them for fear because of the dire distress

and perplexity of nations, a sure augury that the end is nigh at hand. We are living in a time when religious principles are beginning to be accepted for what they are worth, and not for what they are represented to be worth. As the sciences and arts progress, so also do men generally progress, so that that which suited them in the days of the Reformation is being supplanted by something more real, something more in keeping with the plan established by the Master, and in greater harmony with the teachings of those who lived antecedent to His appearance. If ever there was a time when there was a yearning for the pure Gospel of the ancients, it is to-day, and this, in part at least, explains the great measure of success that is attending, in all sections, the labors of the authorized ministers of salvation.

The Elders of Israel have everything to be thankful for. They have received that which the world cannot give, neither can it take away, armed with which they have been sent into the world to preach the Gospel, to vindicate the teachings of the Master, and to wrest from unrighteousness and error those who desire to be saved in the Father's kingdom. It is a glorious work and grand and glorious are its results, for it warrants to all who are faithful eternal life, while those who reject it will certainly reap the fruits of their behavior. The Saints, likewise, have much for which to be thankful, for they assuredly know and realize that to the extent of their diligence in keeping the commandments of God, to that extent has the Lord blessed them. And if they have been slack in any particular, there is no better time than the present to do away with such slackness. Do all the Latter-day Saints take the STAR? If not, they should do. Do all pay an honest tithing before the Lord? If not they are depriving themselves of some of His choicest blessings, and are certainly incurring His displeasure for their disobedience. Do all observe strictly the Word of Wisdom, are they temperate in their habits and do they live generally the best they know how? If so it is well with them, for from such individuals the Lord will withhold no desired blessing, and they will grow and increase in a knowledge of the Gospel, which will be to them as a well of water springing up unto everlasting life.

It is well to indulge in such observations occasionally. It is well to turn the searchlight of investigation upon ourselves, to inquire now and then concerning our own welfare. If we will do this, improprieties in our daily lives will vanish, and we shall become as a light set upon a hill whose brightness shall be seen by all around us. We are pleased to note the position which the Saints generally are assuming. We are pleased to hear of the assistance they are giving the Elders; for we realize that if they are living in accordance with the Gospel, they can become a factor for great good among their neighbors, shedding an influence abroad that will have a greater effect than all the sermons that could be preached. And with the Saints and Elders we trust the Spirit of the Lord may continue, that the new year may repeat to them all the blessings of the old, with additional mercies for the additional fidelity made manifest in their daily lives.

At the beginning of another year we greet the nations with our message. We invite them to drink from the fountain of living waters, that in so doing joy and happiness may be theirs, and their ultimate reward eternal life, than

which there is no greater prize given. Greet the Elders as they come among you, treat them with civility and respect, for they are burdened with the precious pearls of truth and will bestow freely if only granted the opportunity. By pursuing such a course you will be blessed, and the Lord will distill upon you a divine, heavenly benediction.

A. B.

The Business View.—There is a business aspect to the preaching of the Gospel and the labors of its ministry which is not always as fully considered as it should be. That it costs a great deal to do this work is as evident to those individually engaged, as it is to presiding authorities of every grade, if they give it only partial consideration.

The average length of a mission may be fairly estimated at two years. An Elder's expenses in Great Britain will average say, twelve dollars a month. He spends this—he is not a creator as he might be were he at home. This is usually lost, all his temporal interests suffer, as a rule; and it would not be unfair to estimate the income of almost any man at one dollar a day, which would mean six hundred dollars for the two years. Add this to his expenses and you have a very low total of about nine hundred dollars, besides his fare from his locality in Utah or elsewhere of one hundred dollars, including outfit. Now here is a business proposition—an investment of two hundred and ten pounds for any average man.

Is it usual now, for any of these investors to ask whether the business in which they are engaged pays? Probably not; yet if these same persons invested in sheep, horned stock, in a farm, orchard, a store or any other speculation, that question would most assuredly be asked. If a farm, store or stock ranch were unprofitable, most men would retire, sell out or make the best of the conditions, and certainly would never continue their operations at a loss. Any man so engaged would make strenuous efforts to secure his success, however, before he gave it up. If in business he would advertise; he would let the purchasing public know that he was in business; he would leave no stone unturned to compel success. If one method failed he would try another; he would "have his wits about him," and would feel almost as if not only his living was at stake, but his reputation also. He would study how to make friends, and even when he achieved success and felt as if the time had come for his retiring—that he was under moral obligations to leave his trade to his successor in the business, so that the labor of a year or a lifetime might be given up with intelligent tact and worldly wisdom—custom, friendship, trade, in such an instance, would be considered as the genuine legitimate product of toil and effort, and therefore not to be lightly or thoughtlessly thrown away.

Now this aspect of the case surely must come home to every missionary. He is in the field for a specific purpose, and he must make that purpose known. He must study human nature, adapt himself to his surroundings—his possible customers or converts—must know how to reach men, how to gain their confidence, how to do business with and for them, becoming as Paul says, "all things to all men," that haply he may be able to save some. Many of the Elders spend most of their time abroad in the same locality. But does every

one know them? Do they know their business, or can they interest them as to their goods? When two work together, is this done unitedly? Are there any petty jealousies, any secret friendships? Does each one know of the other's enquirers? Is there that confidence between them in the same field which is the key to success when two are in partnership in business together?

When an Elder is changed to another locality, to another Conference, or released to return home, does he feel that his investment in the field he occupied represents so much, so many dollars, and that his successor should be so fully posted, introduced and made acquainted with friends and enquirers, that the investment of faith, brain, travel, labor, money, sacrifice, in many ways, may not be lost? If this is not done there is an absolute waste of capital, so much thrown away, rendered unprofitable and discreditable from a business point of view.

Nor need this business aspect of missionary life in any way depreciate the value of faith. Men are divinely called and commissioned. That requires both "faith and works." The Gospel itself is systematic, orderly, precise and perfect. Its presentation should exhibit the same characteristics. Zeal must be according to knowledge, for knowledge and testimony are as inseparable as faith and works; Paul's advice to Timothy was, is, good; "study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of Truth!"

If a laborer in the vineyard of the Lord has only sown the seed or planted a slip, the sower or planter should see to it that some one cultivates, waters and looks after this work. No man is justified in "leaving the fence down." His responsibility is not ended with his release; his stewardship must be carefully committed, intelligently turned over to some other worker under divine authority as was he. Yet most workers or lookers-on have knowledge of investment, of genuine capital, of much anxious toil being absolutely left to accident, without consideration in the hurry and excitement of change or release.

Surely this is not, cannot, be right. Moral and spiritual responsibility forbids this. Every covenant of the Holy Priesthood will tell of its unwisdom and "the sober, second thought" of many a returning Elder, has been one of unmitigated regret that he did not take a little more time with favorable element, or failing this, that he did not as faithfully himself, acquaint his associate or successor as he would have done if the investment had been of a personal financially speculative character.

It was grandly said by the Savior of a certain woman, "She hath done what she could." If He could say this of all of His servants, or if they could all say this of themselves, it would be an enviable record; but many an expression heard tells a different story, and while as a rule the brethren do exceedingly well, evince remarkable fidelity, and leave their impress on their field of labor and on many precious souls, it is confessed that "more might have been done." Even where the moral character has been above reproach, where example has been good, and devotion, as man sees it, all unquestioned, there is a lurking conviction that the God-given authority and power for good has yet been stultified in part from lack of personal energy or by that "fear of man which bringeth a snare." "Suffer the word of exhortation," my brethren,

with the new year, furbish your energies, consecrate anew your lives, cultivate your powers by utilization, feel as if there was *committed to you* a "dispensation of the Gospel," and if, like Paul, you can heartily say, "Woe unto me if I preach not the Gospel," be assured that new life will come from more faith, more power from a sense of responsibility, and greater joy from having seized the opportunities that faith may open or God may give. There is encouragement in the assertion made ages ago, "He that winneth souls is wise," and they that turn many from darkness to light shall shine as the stars for ever and ever.

Excuse this homily from your late fellow-laborer in the ministry, a lover of his brethren and of missionary work. God bless and prosper you in your labors, and bring you home in peace, bearing your sheaves with you.

N.

President Lyman left for Continental Europe to-day.

A few copies of Star No. 47, volume 63, are wanted at this office.

We were favored with a visit during the week from Presidents Facer and Walker of the Liverpool and Nottingham Conferences respectively. Both report the work prospering.

All correspondence to this office, in any wise relating to affairs of the European Mission, should be addressed to President Francis M. Lyman, 42 Islington, Liverpool.

We cannot rightly carry out any true or noble object in life in a spirit of despondency. . . A depressed life—a life which has ceased to believe in its own sacredness, its own capabilities, its own mission—a life which contentedly sinks into querelous egotism or vegetating aimlessness—has become, so far as the world is concerned, a maimed and useless life. All our lives are in some sense a "might have been;" the very best of us must feel, I suppose, in sad and thoughtful moments, that he might have been transcendently nobler and greater and loftier than he is; but while life lasts every "might have been" should lead, not to vain regrets, but to manly resolutions; it should be but the dark background to a "may be" and "will be yet."—Farrar.

Releases.—The following Elders have been honorably released to return home per s.s. *New England*, sailing from Liverpool, Saturday, January 11, 1902: Frank Rigby, Hyrum L. Rigby and Heber C. Parker of the Liverpool Conference; Joseph H. Downs and William Stoddard of the Manchester Conference; President Frederick A. Mitchell and Joseph Webb of the Newcastle Conference; Arthur R. Reddish and James R. Cooper of the Sheffield Conference; President Neils P. Aagard and Joseph Davis of the Welsh Conference.

Appointments.—Elder L. Sumner Pond, Jr., has been appointed to preside over the Newcastle Conference, and Elder William H. Folland over the Welsh Conference.

DEPARTURES.—The following Elders sailed for home per s.s. *Saxonia* of the Cunard Line on Saturday, December 28th: Alma O. Larson, August Sjostrom, Charles A. Halverson, Carl E. Wallgren, Asa H. Farley, Hans C. Larsen, Joseph C. Wood, Charles Munns, Joseph E. Moyle, Oscar W. Schoenfeld.

ABSTRACT OF CORRESPONDENCE.

THIS cheering word comes from President Andrew J. Bowman of the Scottish Conference: "We Scots are looking forward with sanguine hopes to great accomplishments during the year 1902, and with the assistance of the Lord our expectations will be fully realized. I am especially pleased with our new Elders and can see the inspiration of the Lord in their appointment. They are the very men we were in such dire need of. We are in excellent spirits and enjoying physical health in its perfection. All are praising our Eternal Father and join me in extending to all sincerest good wishes and hearty greetings."

A PRIVATE letter from Sister Lydia D. Alder contains touching reference to the death of President Platte D. Lyman, of whom she speaks with much warmth of affection. "President Lyman," she says, "always took such an interest in the sisters and their labors. Once in London he said, 'How dreadful it would be if one of the sisters were to die over here. It is bad to send a dead Elder home, but a dead sister, O, I hope I shall never have that to do!' He was spared that which would have been such a painful duty to him. When he reported his mission in the Tabernacle he spoke so highly of us and our labors. He said the advisability of sending the sisters was no longer an experiment, but an unqualified success. 'I have never had to administer one word of rebuke or reproof to one of them. They are above reproach.' I could have shouted for joy that we who had been the pioneers in that holy calling, could be so spoken of."

A GOOD WORD FOR THE "MORMONS."

THOMAS ALBERT SHACKLETON, residing in Kamloops, B. C., Canada, in a letter to his aunt in Salt Lake City, pays a glowing tribute to the "Mormon" colony in Alberta, Canada, for their industry in cultivating the land there and raising sugar beets. The letter in part, as it appeared in the *Deseret News*, is as follows:

"I see by our papers that the beet roots raised in Alberta, Canada, by the Mormon colony contain more saccharine than the beets raised in Utah; well, there are millions of square miles in Canada waiting for the combined industries and the Mormons are the people who in my opinion are best suited to reclaim, subdue, and make to blossom as the rose the wild lands of our Dominion of Canada. Now, you may ask and others may ask, how do I know this when I have never lived among the Mormons; well, here is how I came to this conclusion: In the parts of the West Riding of Yorkshire, where I was mostly raised, co-operative societies were a grand success, and in Halifax, ten

miles from where I resided, there were great co-operative flour mills, all of which were pre-eminently successful. The people were not only religious, but were mostly of the one creed. In my reading and studies I have observed the Ruskin colony, where all received the same allowances, etc., I note that the Ruskin colony after a few years' successful working, and giving very great promise of happiness, has collapsed, and why? Because with all its good organization it lacked religious cohesion, hence its failure. Now, so far as I have been able to observe at a distance, the Mormon Church is a co-operative body of Christian believers, who work in harmony and have success—because they have religious cohesion, and whilst each one labors at that line of usefulness to which each one is best adapted, one and all pay their just dues to God's ordinances on earth, and receive the promised blessing. I note that the hive in Utah has swarmed into Idaho, Mexico, Alberta, Canada and elsewhere. Now I recognize (or I am open to correction if wrong) that when new hives or Stakes are set up anywhere the Church organization goes with its colonists, cheering, helping, watching and maintaining order, and above all, cohesion, which alone can guarantee true and lasting success. This I have truly admired for years, and I have often wished that in Canada our people's minds might be opened and that prejudice and insane bigotry such as we unfortunately see in so many parts of the world, might cease.

"I shall never forget when, as a boy, I was wandering along St. Anne Street, Liverpool, England, and looking across Islington I saw a sign swinging in the breeze—Latter-day Saints. I asked a man what was the meaning of that sign, and the description he gave of the Mormons haunted me for many days. Well, as the years went by I carefully asked questions and read whatever I could get on the subject; some of the reading was very slanderous, and something within me taught me to distrust such books. My mother, when I happened to be home for a time, did not seem able or else was unwilling to communicate the notions she had. I now know that she, like many others, had been misinformed, and so amid the rolling clouds of darkest ignorance I came to the conclusion that a people who could hang together and be blessed and prosperous amid the vilest slanders and misrepresentation and persecution must have something on their side that man alone could not give."

CHRISTMAS EVE AT THE LIVERPOOL POST OFFICE.

On Christmas Eve, through courtesy of President Henry M. O'Gorman of the Liverpool Branch, three attaches of "42" were privileged with a peep into the Liverpool Post Office, interesting always, but doubly so at this busy season of the year. The scene was a perfect maze of bewildering animation, a force of 1,200 men being busily engaged sorting and handling generally the great congestion of Christmas mail matter. One department had stacked before it in almost every conceivable nook and cranny of the space allotted them, piles upon piles of assorted parcels, while in other sections hundreds of clerks were paying attention to the letter mail, of which there seemed to be a superabundant and almost inexhaustible supply. But each man knew his place and kept it, and in a remarkably short space of time the mails would disappear only to make room for later arrivals and collections. It was an

interesting sight and one educational and instructive in its character. Describing the scene the *Liverpool Post* of December 25th says:

The fine building in Victoria Street, forming the headquarters of the Post Office system in Liverpool, last evening presented a scene which, like Christmas, comes but once a year. An idea of the magnitude of the work, and of its excess over normal conditions, may be gathered from the fact that some 800 hands had been added to the ordinary staff, raising it to some 2,600. As compared with the old Post Office in Revenue buildings, where the work in various processes had to be taken from the basement to the ground floor, and reconveyed to the basement, the new Post Office is a model of commodiousness and comfort, while much more healthy in regard to lighting, ventilation, etc. As there is abundance of space for every department, the operations connected with Post Office work go on smoothly and unoppressively, even in the highly-congested period immediately preceding Christmas. Of recent years there were those who thought that the Christmas special traffic must have reached its high-water mark, but statistical figures show that it still increases apace, though it may be more in recently-formed channels than in old grooves. The last jubilee concession of three ounces, added to the former carrying power of the penny postage, has of itself brought a remarkable accretion to that department. Formerly when an ounce was the limit available under one penny stamp, the parcel post was almost the universal resource for packages heavier than an ordinary letter. Now, under the extended limit, very many Christmas presents, which would have been sent by the parcel post, are committed to the original means of transit. To postal hands accustomed to stamp letters at the high rate of speed attainable with regular practice, packages square, oblong, and of every imaginable shape, which have to be turned over to reach the address, are necessarily a great infliction, though their transmission through the letter department, of course, means considerable lightening of the parcels post, and, it may be, elevating it to a more manageable average of weight and dimensions. That the parcels post has not suffered by this process of selection is apparent from comparative statistics showing an all-round increase of about 25 per cent., while in some cases they attain to within measurable distance of 50 per cent. The total of parcels dispatched to the West Coast of Africa during the present Christmas pressure have numbered 4,343, as against 2,559 last year. By the Christmas mail for Canada and Japan the total number was 20,533, as compared with 17,000 last year. On the other hand, from 4,000 to 5,000 parcels are expected to-day from Japan by an incoming steamer. Locally, the aggregate is proportionately enormous, no fewer than 63,870 parcels having been delivered in Liverpool during the six days of the pressure period, Saturday last giving the highest total of 10,727. In this department alone there are 48 postmen and 50 sorting-clerks regularly employed, with a Christmas augmentation of 40 outsiders, though the records only take cognisance of individual parcels at the delivery end.

In the general postage department, too, quite a new departure has occurred, which seems to indicate a closer union and more sympathetic intercommunication between the southern half of the island where the observance of Christmas prevails, and the northern moiety where New Year's Day still remains in vogue as the annual holiday. In addition to the immense and still-growing Christmas interchange of greetings, quite another branch has been springing up in the transmission of New Year's Day gifts and felicitations.

To deal with the vast amount of postal traffic pertaining to Liverpool, the authorities have taken time by the forelock by preparing for the guidance of administrative heads of departments hectographed instructions conveying all the requisite information. The extent of their responsibilities may be gathered from the fact that the present Christmas arrangements involved twenty-two foolscap sheets of closely typed matter, of which each supervising officer was supplied with a copy.

One important feature of the Victoria Street establishment is its catering department, where meals are regularly supplied on such reasonable terms that he or she who seeks refreshment elsewhere might be supposed to go further and fare worse. In extending free hospitality to the great army of male operators whose labors were continued through-

out last night, the resources of the catering department seemed taxed to the utmost, though one dining hall accommodates 250 at a sitting and an overflow hall seats 105.

As to the facilitation of postal work which the public are enabled to effect by the observance of the appropriate receptacles into which local letters, general letters, newspapers, etc., should be dropped, it is satisfactory to know that the requirement is usually observed so as to give no extra trouble.

CHILD LOVE.

Two little arms were clinging,
And a little head was pressed
(The rosy face all hidden)
Closely against my breast.

"What is it, dear?" I questioned,
Caressing the golden head.
Whispering sweetly and shyly,
"I love you!" the darling said.

What had I given to win it—
This offering pure and sweet?
A story told in the twilight,
A merry word when we meet?

Oh, child love, so gladly offered,
So easily won, I pray
Through life I may find this treasure
Mine, as it is to-day!

There are trials to meet and vanquish
And sorrows crowned with the years,
And lips curve less to smiling,
And eyes fill oft with tears.

But the heavy heart grows lighter,
Half of its grief beguiled,
When love, with a heaven born impulse,
Speaks from the lips of a child!

Home Notes.

DIED.

CORBY.—In Salt Lake City, Utah, December 12, 1901, of general debility, Mary Y. Corby, in the eighty-fifth year of her age.

WARD.—In the Sixteenth Ward, Salt Lake City, December 13, 1901, of old age, Thomas Ward, aged 81 years, 3 months and 11 days. Deceased was a native of South Wales.

WYMAN.—At Wellingborough, December 24, 1901, Catherine Wyman, born January 16, 1838. Deceased has been a member of the Church for many years, and her last request was that her funeral service be conducted by the Elders. This was done, Elders David J. Brown and George Payne officiating at the obsequies on Saturday, December 28, 1901.

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EDITED, PRINTED AND PUBLISHED BY FRANCIS M. LYMAN, 42 ISLINGTON, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.